

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

THE MEXICAN
IN
LOS ANGELES

Los Angeles City Survey

PREPARED BY
SURVEY DEPARTMENT—HOME MISSIONS DIVISION

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June 1920

"To put the dynamic of God's Life into all the activities of man, to bring the social passion to a consciousness of its spiritual nature, to tie the social program to the eternities and fill it with the power of an endless life---this is the compelling task of the church."

HARRY F. WARD.

INTRODUCTION



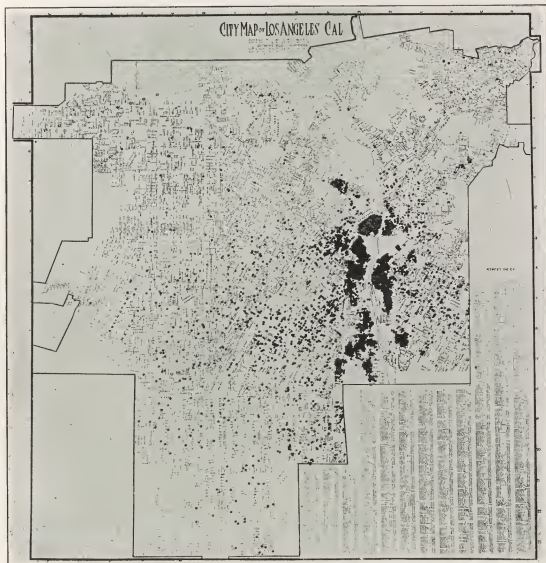
THE Kingdom of God cannot be built upon foundations of economic or social injustice. The principles of Jesus Christ will not become regnant among the Mexicans in Los Angeles, until Christianity drafts a program commensurate with the need, and successfully attacks every force tearing down life, substituting therefor forces making for more abundant living.

It becomes, therefore, the Christian task not only to place the dynamic of God's life into the heart of the individual Mexican, but also to put the redemptive force of Christianity into the community itself, saving the Mexican from poverty, disease, crime, industrial injustice, exploitation and ignorance as well as from sin.

This two-fold evangelism is the essence of the Gospel. It is the underlying principle of the program adopted by the Interchurch World Movement.

Understaffed and inadequately equipped for the most part, the Protestant forces of Christ have attempted to build the Kingdom among the Mexicans in Los Angeles.

It now lies within the power of the Christian Church to determine whether the impact of the life of Los Angeles upon these representatives of a sister republic will be Christian or pagan.



MAP SHOWING LOCATION OF
MEXICANS IN LOS ANGELES

Each dot represents a Mexican Family

General Statement

THE MEXICAN IN LOS ANGELES

Los Angeles has been called "The American Capital of Mexico."

Within its limits live approximately 30,000 Mexicans. In addition to the laborer is the refugee, representing the cultured classes of Pre-Revolution days.

Los Angeles is a strategic center, and its influence for good or ill will be felt throughout the length and breadth of Mexico.

Six newspapers printed in Spanish are published in the city, and six others from different parts of the United States are on sale at the book-stands, running from "Hispano-America", an independent literary weekly, to "La Nueva Solidaridad," the mouthpiece of the Industrial Workers of the World. From Mexico come five daily newspapers, while eleven different illustrated magazines from all parts of the Spanish speaking world are found here.

One of the pressing foreign problems in the Southwest from the religious and social view-point, is that of the more recent immigration from Old Mexico. The descendants of the original Mexican settlers of California known as "Californians" or "Spanish" have found their place in the social life and are educated, loyal American citizens.

Dr. Dana W. Bartlett, in an exhaustive study of the problem of Mexican immigration and emigration states, "During 1919 of the Mexicans who returned from the United States to Mexico, 4614 had lived in the United States from 5 to 10 years; 1278 from 10 to 15 years; 770 from 15 to 20 years; and 578 over 20 years. Thus 7240 of those returning in 1919 had been in the United States from 5 to 20 years.

It is a compelling duty of organized Christianity to develop social and religious work of such intensity that the returning Mexican will be a force for spiritual progress in his own country.

The Department of Labor has recently suspended the immigration law and allowed Mexicans to enter this country for short time labor service. It is unlikely, however, that the Secretary of Labor will continue to rescind this law in the face of the protest of many powerful groups in this country—particularly the American Federation of Labor.

This means that the population now in Los Angeles is likely to be here for a term of years, since the average Mexican who returns to Mexico would find it difficult to get back into the United States, owing to the literary test. Consequently the Christian forces should draft a long time program, seeking the complete transformation of all anti-social conditions, and the building of a community life that approximates the demands of Jesus.

THE HOUSING OF THE MEXICAN

"The most pitiful victim of modern city life is not the slum child who dies, but the slum child who lives. Every time a baby dies the nation loses a prospective citizen, but in every slum child who lives the nation has a probable consumptive and a possible criminal."

DEATH TRAPS

The dumb bell tenement is not found in Los Angeles, but the house court, the remodeled residence and the shack are a grim triumvirate reaping their toll in premature death and preventable sickness. Christianity dare not rest until the habitations of the Mexicans are fit to house folk created a little lower than the angels.

CONDITIONS IN 1912

In 1912 Mr. John E. Kienhle, former Executive Secretary of the Los Angeles Housing Commission, after a thorough study of 700 habitations found that 18% of the people were living in 1 room houses, 60% in 2 room houses, 16% in 3 room houses, 3% in 4 room houses, 2% in 5 room houses and 1% in 6 room houses.

IMPROVEMENT IN 1920

In January 1920 a more extensive study, conducted by the Interchurch World Movement, showed remarkable improvement. But 1% were living in 1 room houses and 25% in 2 room houses, while 24% were living in 3 room houses, 30% in 4 room houses, 20% in 5 room. This does not mean that the housing problem of Los Angeles is solved. It means that intelligent social action, backed by an enlightened Christian conscience can save a city from its slums with the same effectiveness that Christianity saves an individual from his sins.

PRESENT MENACE

Conditions still obtaining which call upon the preacher and laymen to make public, and the Christian engineer to remedy, are clearly seen in the following table:

28% of the habitations studied have no sinks,

32% have no lavatories in the houses,

79% have no bath tubs.

These houses are classified by the Housing Commission as: Condition good 5%, fair 40%, poor 45%, very bad 10%; 60% of the houses are of frame construction, 35% are shacks, and 5% are brick. In addition to these facts, there is a great deal of overcrowding at the present time, owing to an actual shortage in houses, which is not likely to be remedied by law enforcement since the Housing Commission hesitates to force individuals into the street when there is no place for them to find accommodation.

HOUSE COURTS

The accompanying sketch will show more clearly what a Los Angeles house court actually is than will the legal definition. It was to these house courts that Jacob Riis referred when stating that Los Angeles slum conditions were as bad as those of the New York tenements.

Dr. Emory S. Bogardus of the University of Southern California in a study of 1202 house courts in Los Angeles showed that 298 were

occupied by Mexicans and that these courts were of the worst type. The following table shows the situation in four typical courts:

House Courts	Number of Habitations	Number of Rooms	Rooms per Habitation	Number of Persons	Average persons per room
A	24	48	2	93	1.93
B	16	32	2	71	2.22
C	6	15	2	26	1.73
D	18	32	2	66	2.05

The figures regarding rent and wages are purposely left out. The rents have been raised so materially during the last six months that it is impossible to state with any degree of accuracy the rents now charged the Mexicans, save to say that they are exorbitant indeed.

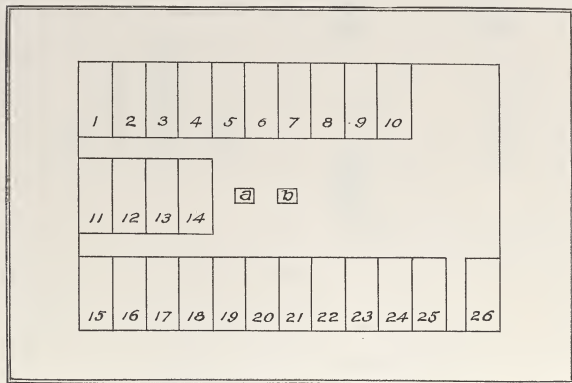
The house court shown in the sketch is located upon a lot 80 feet by 145 feet and consists of 26 two-room habitations. On either side are two rows of houses, between which at one end is a shorter row. The houses are constructed of rough 1x12 pine boards with battened cracks. Thin board partitions with battened cracks separate one habitation from the other. The

plumbing in this court consists of 6 hydrants with hoppers connected with the sewer, 1 hydrant without hopper and 4 double flush toilets (a and b in the sketch). There is one window in each room of each habitation. One room is used for a kitchen and the other for living and sleeping.

RECOMMENDATIONS

It is recommended that the Church in so far as possible, acquire tracts of land, erect model dwellings, sell the houses to the Mexicans upon some plan which would properly finance the project, calling upon the school authorities to build modern school buildings and develop social centers.

2. That steps be taken to secure a more rigid enforcement of the state housing law, which is now violated in many sections just outside the city limits.
3. That the church actively support the request of the Housing Commission for a larger budget and additional inspectors.



SKETCH SHOWING TYPICAL LOS ANGELES HOUSE COURT

4. That some organization of volunteer inspectors, deputized by the Housing Commission to care for housing situations in certain areas, be developed.

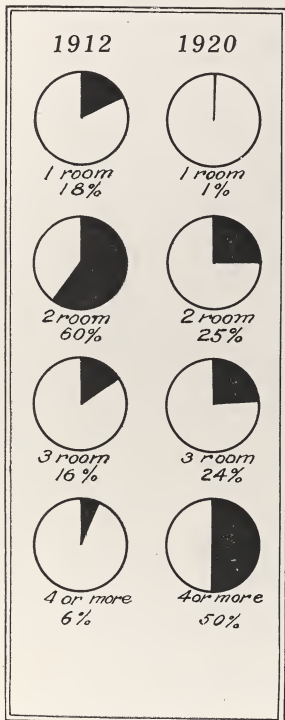


Chart Showing Housing Conditions in 1912 and 1920

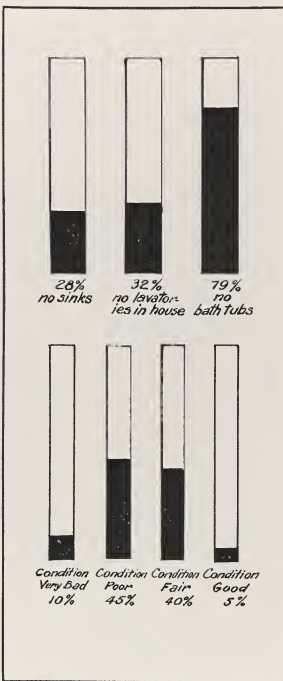


Chart Showing Sanitary Facilities and Condition of Houses

5. That a reasonable rental commission be appointed, or some commission to investigate the exorbitant rent now charged Mexicans.

6. That some organization be developed for the purpose of informing the Protestant constituency regarding the housing conditions among the Mexicans.

Illiteracy Among the Mexicans

A study of 1081 Mexican families in the Plaza Section revealed a situation so critical as to challenge the educational forces of the Church and the civic forces calling for the assimilation of this people. More than 60% of the families studied had lived in Los Angeles more than 3 years. But 15% had been here less than 1 year.

55% of the men, and 74% of the women could not speak English.

67% of the men, and 84% of the women could not read English.

75% of the men, and 85% of the women could not write English.

In the 1081 families there were 2073 adults. If this figure holds as a correct percentage of adults in the total population, it would appear that there are more than 10,000 adult Mexicans whose literacy in English would tally with the above table.

However, in justice to the splendid work done by the Los Angeles City schools among this people, it should be stated that the same study showed that 99% of the children of school age were reported as being in school. This figure may be a trifle high owing to the fact that mothers would sometimes state that children were in school to avoid truancy difficulties. It is safe to state though, that more than 90% of the Mexican children of school age are actually in school.

The result of this schooling is seen clearly in the following figures:

89% of the children can speak English.

80% of the children can read English.

76% of the children can write English.

Of the number in school 74% were in the grammar grades, and but 3% in high school. 22% of the children, however, were unclassified as regards school attendance and the high school figure may be some higher, though the percentage of high school attendance is comparatively small.

It is suggested in the interests of remedying this situation that the churches definitely support the home teacher movement which is proving the only successful method of reaching the adult. It is further suggested that the attention of young people preparing for the teaching profession be directed to the need in the foreign sections, and the unique opportunity afforded home teachers: also that a more active co-operation between the social and religious workers and the Board of Education be developed. It is imperative that all settlement classes in English be continued, and it is suggested that the home charts now used by the Board of Education in teaching English, be used by the religious forces for purposes of religious education.

Mexican Health Conditions

The Mexican babe's chance to live is just one-third that of the average babe born in Los Angeles. Figures from recent studies show that the infant mortality rate for the city as a whole is about 54 while the rate among the Mexican children is 152.

A study made in 1917 of 227 deaths in the Mexican and part of the Italian section showed that tuberculosis had caused 89 deaths. Of the remaining 138 there were 60 of infantile diseases of the digestive tract; thirty of still-birth; twenty-nine of pneumonia; five of cancer; four of meningitis; three of infantile paralysis; two of complications of maternity; two of syphilis and one of typhoid.

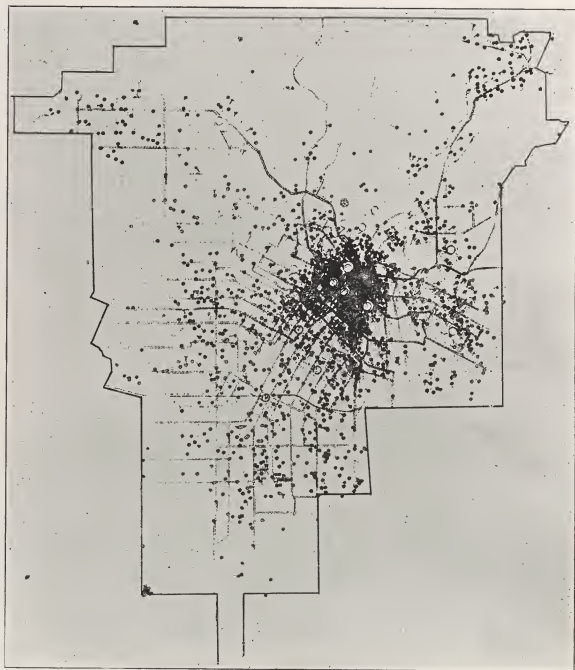
"Of the sixty deaths in infancy, thirty-nine were in the years 1912 and 1913, while but twenty-one were found in the remaining three years. This fact is no doubt due to the development of infant feeding stations and the education of the mothers. Of the thirty cases of still-birth, twenty cases were during the year 1912 and 1913, and but ten cases in the remaining three years. Here again the effect of the work of the Health Department in the organization of the maternity division is seen. There was no decline in the death rate of tuberculosis. While tuberculosis caused 17.4% of the total deaths of the entire city for the given period, it caused 39.2% of the deaths of this district."

There were 10,075 deaths in the city of Los Angeles for the fiscal year 1918-1919. Of this number 1,121 were Mexicans. The percentage of Mexican deaths to the total deaths is 11.1%; thus 5% of the people are contributing 11.1% of the deaths.

The attack upon the problem of sickness must take into consideration the following contributing factors; (as suggested by Dr. Gladys Patrick):

1. The low wage.
2. Poor and insufficient food.
3. Overcrowding and lack of ventilation.
4. Lack of facilities for cleanliness.
5. Ignorance in regard to personal hygiene.
6. Prevalence of flies.

In the interest of better health conditions among the Mexicans, it is suggested that the Housing Commission be given authority to inspect one-family habitations; that immediate care be taken of open cases of tuberculosis; that arrangement be made for the sanatorium care of people suffering from that disease; that in-so-far as possible open air schools be developed in Los Angeles; that a Preventorium in the country be provided for children whose home conditions are such that adequate measures of prevention cannot be carried out. It is further suggested that municipal dental clinics be provided and that all settlement clinics be continued. In addition some arrangement should be made for the distribution of milk to Mexican families, so that the Mexican may receive milk of the same quality delivered in other sections of the city.



TUBERCULOSIS MAP OF LOS ANGELES

Note how closely Tuberculosis area corresponds with Mexican Section

The Mexican and Crime

Contrary to public opinion the percentage of crime among Mexicans is no higher than the average of the city at large. There were 50025 arrests in Los Angeles in 1919, 2755 were Mexicans, or 5.5% of the total. The Mexican constitutes approximately 5% of the population. It will be seen, therefore, that there is no appreciable difference between the percentage of crime among Mexicans and the percentage for the city as a whole.

DRUNKENNESS

Drunkenness contributed 34.9% of all cases. It is interesting to note that 780 of the 962 charged with drunkenness were arrested prior to July 1st, when war time prohibition went into effect, and but 182 were arrested after July 1st. 142 were arrested for drunkenness in June, and only 19 in July.

The following crimes other than drunkenness rank highest in the order named:—Violation of traffic regulations, vagrancy, petty larceny, disturbing the peace, burglary.

AGE AND NATIVITY

36.1% of the men arrested were between 20 and 30 years of age, 30.3% of the women were between 20 and 30 years of age.

77% of the offenders were born in Mexico, 13.8% in California, 9.2% in the United States, other than California. While the majority of this group were born in Mexico, but 4% had been in the United States less than 1 year, while 19% had been here from 1 to 5 years, 38% from 5 to 15 years, and 36% over 15 years.

LENGTH OF SENTENCES

The sentences given the Mexicans were usually short, 39.5% were less than three months, 25.1% paid fines and were released, 10.3% received suspended sentences, but 3.9% were sentenced to more than three months and all were under one year.

JUVENILE DELINQUENCY

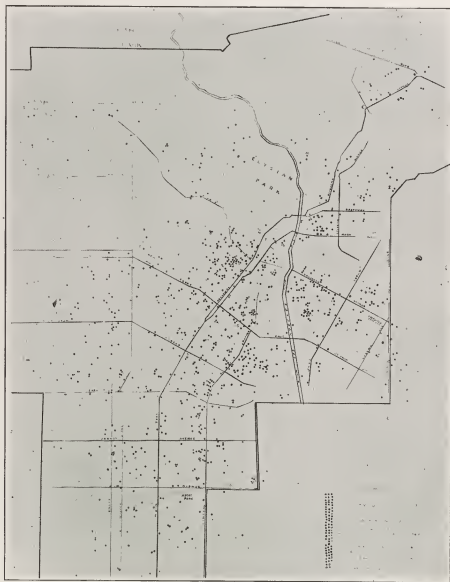
Of the 1379 juvenile delinquents reported by the County Probation Officer for the year 1919, 176 were Mexicans, 45 of whom were born outside the United States. The Mexican children are, therefore, contributing 13% of the juvenile delinquency of the city.

RECOMMENDATIONS

The forces of Christianity have not been brought to bear upon the causes making for crime save in the splendid victory over the liquor traffic. Most of the crime committed by the Mexicans is due to American social neglect. Social action has removed the saloon, which will greatly reduce crime among the Mexicans. The violation of traffic regulations can be handled by the educational method, while vagrancy and petty larceny can be reduced by constructively attacking the problems of poverty and recreation, and stressing a new care of child life. It is further recommended that the Church actively support the proposed Municipal Farm, which seeks the reformation of the offender and provides opportunity for him to support his family during his imprisonment; that the church call for a strict enforcement of the law in the matter of

Mexican arrests; and that some form of friendly visitation be developed to care for the offender's family during the time he is serving his sentence. It is suggested that a Mexi-

can be associated with the Public Defender's office to aid Mexicans, who through ignorance of English often fail to state their cases clearly with consequent difficulty of securing justice.



MAP SHOWING LOCATION OF JUVENILE DELINQUENTS. 13% OF CASES ARE MEXICANS

The Occupation of the Mexican

The Mexican is the unskilled laborer of the Southwest. The Interchurch World Movement study shows that 72 per cent of all Mexicans employed were working as laborers. Only 14 per cent were listed as skilled, and but 7 per cent were in professions; 5 per cent were reported as unemployed. A study of 2755 Mexicans taken from the jail records of the city, showed that approximately 70 per cent were laborers.

Prior to the war the wages of the Mexican laborer ran from \$1.60 a day to \$2.50 a day. It was generally believed that the average wage was about \$2.00 a day. Since the war the demand for Mexican labor has increased and the wages have likewise risen. Recent studies have shown that the average wage of the Mexican laborer is \$3.45 per day. Owing to the fact that the Secretary of Labor is not likely to continue the present arrangement which admits Mexican laborers in violation of the Immigration Law, the present demand for this kind of labor is likely to continue, and it is safe to assume that the Mexican wage will remain close to the present average.

While many Mexican homes are much better off now than formerly, the increase in the cost of living has taken up the difference in the wage, and the great majority are living under conditions quite similar to those of Pre-War days. However, with steady employment practically assured, the recurring periods of poverty caused by unemployment will be reduced to a minimum, and the demand for relief work lessened.

The Mexican and Poverty

The sinister figure of poverty is ever present in the streets of the Mexican section. Twenty-three per cent of all applicants for relief from the County Charities are Mexicans—therefore approximately 1/20 of the people are contributing 1/4 of the poverty cases handled by the County Charities.

The causes making for poverty in the city of Los Angeles as revealed by the Interchurch study are as follows:

Cause	Number	Per cent
Acute Illness	728	22
Chronic Physical Disability.....	401	12
Death of bread winner.....	376	11
Old Age	366	11
Tuberculosis	238	7
Desertion	232	7
Insufficient Employment.....	111	3
Death in family.....	102	3
Non-support	92	3
Maternity	80	2
Intemperance	80	2
Imprisonment	72	2
Insanity	63	2
Accident—general	57	2
Unable to locate.....	48	2
Industrial Incompetency.....	45	1
Blindness	41	1
Poorly paid employment.....	39	1
Feeble minded	37	1
Accident—industrial	35	1

The social status of the applicants for poverty was as follows: Of the 262 cases examined 113 involved married couples with children; 70 were widows with no children; 9 widowers with children; 6 orphans; 5 separated women with children; 4 unmarried couples with children; 3 deserted men with children, and 2

each of the following—widower, divorced woman and widow.

INSURANCE

It is interesting to note that even among the poverty groups there is an attempt to carry insurance, principally for the purpose of assuring a decent burial. 18% of the families were carrying insurance, which was of the usual industrial type, and upon failure to pay premiums the insurance is forfeited. Not only is the Mexican exploited that way but it is common experience that all the insurance money for burial is used by the undertaker.

EARNINGS

The earnings of the men in the poverty group range from \$1.25 to \$6.20 a day, the greatest number receiving \$2.00 and \$3.00 a day. A study of the total family income showed that the incomes varied from \$6.00 to \$119.50 a week. The majority of the families were receiving \$18.00 per week. When it is noted that the average number of children in 217 Mexican families studied was 4:36, one reason for poverty can be clearly seen.

Over half of the cases had been charity charges less than one year, and the greater number of these had received aid less than six months. Several cases, however, had been on record for many years, one starting 10½ years ago.

RECOMMENDATIONS

It is suggested that the churches co-operate with the County Charities in all matters of relief work, and that as a general principle no relief be administered without first securing assurance from them that the party receives relief from no other source. The attention of the community must be called to the fact that sickness, including acute illness, tuberculosis, chronic physical disability and maternity contributes 67% of the cases of poverty. Back of sickness hides bad housing, under-nourishment and ignorance of modern sanitation and personal hygiene. Most of this sickness is preventable. Furthermore some program to care for the families bereft of the bread-winner must be provided. 29% of the applications are directly traceable to this cause.

There are two units in the forces attacking poverty; the relief and the preventive. The church institutions co-operating with other bodies must administer relief to the destitute and poverty-stricken Mexicans as a matter of Christian duty but the program must be big enough to attack the causes making for poverty and remove them. This means a much wider program in the matter of dealing with sickness, unemployment, and the other contributing causes.

Protestant Work Among the Mexicans

The following is a summary of the work carried on by the Protestant Christian forces among the Mexicans.

BAPTIST CHURCH

Maintains:

First Mexican Baptist Church: 127 North Wellington street. Modified bungalow type, \$7,000.00. Regular pastor in charge assisted by woman missionary. Regular church services maintained. Special classes in industrial work for the women and girls. Classes in English.

El Salvador Baptist Church: 110 North Anderson street. Modified mission type, \$30,000. Regular church services maintained. Special classes for women and girls. Active Junior Society. Classes in English.

Bauchet International Mission: 327 Bauchet street. Modified mission type, \$12,000.00. Pastor in charge. One woman assistant. Regular services maintained. Special work for women and girls. Boys' club work. Organized classes in Sunday School. Industrial work.

Italian Cosmopolitan: Corner of Avenue 20 and Mozart. Modified mission type, \$12,000.00. Pastor in charge. Woman missionary assistant. Regular church services. Special work for women and girls. Boys' club. Girls' club. Young People's Society. Social activities.

Branch Mission conducted by these workers for the Mexicans near Lincoln Park.

Garnet Street Mission, 2330 Garnet St.

Mexican Baptist Church, San Pedro: Modified mission type, costing \$6,000.00. Pastor in charge. One woman missionary assistant. Regular church services. Special classes in industrial work for mothers. Special organized classes for boys and girls. Educational classes.

Religious Activities: There are 57 church and group services held each week. The church services will average about 60 and the group services about 25. There is a growing interest in such organizations as Light-Bearers, Junior Scouts, World Wide Guild and Women's Meetings.

Workers: Fourteen paid workers and more than 30 volunteers.

Advance Work:

Baptist Christian Center. Modified mission building. Lots valued at \$10,000.00, building at \$30,000.00 To provide home for the El Salvador Church, headquarters for denominational and educational programs in the interests of our Mexican people. The training of Mexican ministers and missionaries and discovering among the Mexican young people, those who can be assisted to prepare for leadership. Headquarters for educational and industrial work for the Mexican people. In connection with this building special instruction will be given to young mothers in home making, including the rearing of children and home economics. From this Christian Center will be carried on an extensive home program to teach English by the chart method. All of the usual activities of a Christian Center will be developed in this building. The pastor of El Salvador Church will be employed in connection with this Christian Center. A specially trained worker in charge of the Home Making Department will be secured and such educational and missionary help as the work may demand.

Garnet Street Mexican Church, 2330 Garnet street. Proposed new building to be constructed this year to take the place of the old building. Is to be constructed of brick with a tile roof to cost from \$15,000.00 to \$20,000.00. Pastor in charge. Woman missionary assistant. Regular church services to be conducted. Industrial work for women, girls and boys. Educational classes. Gardening classes. Special work in behalf of the young mothers and infants. To provide needed clothing, milk, etc. Usual activities of a Christian Center will be developed on this field.

Other Activities

All Baptist churches are urged to care for Mexicans in immediate neighborhood by forming special classes and holding preaching services.

METHODIST EPISCOPAL CHURCH

Maintains: Plaza Community Center, 113-125 The Plaza; Good-Will Industries of Southern California, 342 N. Main street; Extension Work, 724 High Street; Spanish-American Institute, Gardena, Cal., and Francis De Pauw Industrial School, 4970 Sunset Boulevard.

Constituency: Plaza Community Center through all departments reaches about 3,000 people. 25 Mexicans are employed daily in the Good Will Industry. 50 Mexican boys are in attendance at the Spanish-American Institute. 60 girls are resident in the Francis De Pauw School.

Religious Activities: Six meetings are held each week in the church at the Plaza, and the same number in the Good-Will Industries. The total average weekly attendance is 400.

Other Activities: The Plaza Center has 4 classes in English, women's sewing class, children's sewing class, children's hand work, boys' club, girls' club, medical clinic, and employment bureau. It also holds one meeting in the county and city jails each week with an average attendance of 35.

Property: The Methodist Church owns 13 buildings and rents another. Plaza Community Center is valued at \$29,000. \$125,000 has

been appropriated to build a proper building on this site. The Good-Will Industries building is valued at \$160,000. Property in the Ann Street district, \$2300; Spanish-American Institute \$60,000; Francis De Pauw School, \$30,000.

Workers: The Methodist Church is supporting 23 full time workers among the Mexicans in Los Angeles. In addition there is a large staff of students from the University of Southern California and other volunteer helpers.

METHODIST EPISCOPAL CHURCH SOUTH

Maintains: Homer Toberman Mission, 2027 E. 7th street; Staunton Avenue Mission, 1614 Staunton avenue.

Constituency: Homer Toberman Mission Church reaches 115 families or approximately 445 individuals. The Dispensary reaches 225 families not included in the church list and the settlement reaches 150 families in addition. Staunton Avenue Mission reaches 15 families or approximately 35 individuals.

Religious Activities: Homer Toberman Mission Church service, average attendance, 117; prayer meeting, 84; cottage prayer meetings, 22; Sunday School, 182; Epworth League, 85; Staunton Avenue Mission, 16; prayer meeting, 35; and Women's Missionary Society, 14.

Other Activities: Dispensary with 5 weekly clinics reaches in the aggregate 3200 people; girls' sewing class, average attendance, 14; 6 boys and girls' clubs, average attendance 61.

Property: Toberman Mission, 2 buildings valued at \$2530. Staunton Avenue Mission building rented. The Methodist Episcopal Church South has raised \$35,000 for a new plant to be erected in the near future.

Workers: 4 paid workers and 10 volunteer workers.

PRESBYTERIAN CHURCH

Maintains: The Mexican Presbyterian Church of the Divine Saviour, 1039 Macy street, also Forsyth Memorial School for Girls, 506 N. Evergreen avenue.

Constituency: The Mexican Church reaches 80 families of approximately 350 people. The Forsyth School is a boarding school taking care of 75 Mexican girls.

Religious Activities: At the Church-Sunday School average attendance, 150; worship, 200; Christian Endeavor, 55; Prayer Meeting, 60. Devotional service is held at the Forsyth Memorial weekly, all girls attending.

Other Activities: Rev. Jose Falcon, pastor of the church is active in personal social service work in the matter of securing employment and in doing relief work.

Property: The property of the church is valued at \$10,000. The Presbyterians have recently purchased lots valued at \$8400, and \$50,000 has been pledged for the erection of a new plant. The Forsyth Memorial property is valued at \$50,000.

Workers: 3 paid workers and a large number of volunteers.

PROTESTANT EPISCOPAL

Maintains: Neighborhood Settlement, 1320 Wilson street; City Missionary Society; 523 So. Olive street; Episcopal Clothing Bureau, 2127-9 East 9th street.

Constituency: Neighborhood Settlement serves 450 families or approximately 2500 individuals. The City Missionary Society supports a chaplain at county hospital who serves about 100 Mexicans per month of all faiths; another clergyman is assigned to work at the county farm; while work is carried on by deaconesses in the various hospitals and jails. The Episcopal Clothing Bureau serves 150 families and about 100 individuals and has a budget of \$6,000 annually.

Religious Activities: In addition to the service rendered by the chaplain in the hospitals the Neighborhood Settlement has a weekly service with Sunday School, average attendance 50; also a Junior Auxiliary, average attendance 15.

Other Activities: Neighborhood Settlement maintains three clinics; children's open air, nose and throat, and dental; average attendance 400 monthly. Corrective exercises aver-

age 120 weekly. In addition are the kindergarten reaching 30 children, library 200, gymnasium 250, girls' clubs 170, boys' clubs 200, scouts 25, and dances 60. The Settlement also has a playground, baths, summer camp, summer outings, community meetings, concerts, and dramatics.

Property: Neighborhood Settlement House has 4 buildings valued at \$35,000.

Workers: Neighborhood Settlement: 5 paid workers and 50 volunteers; City Missionary Society, 3 paid workers and a number of part time volunteer workers; Episcopal Clothing Bureau, 5 paid workers and 50 volunteers.

Y. W. C. A.

The International Institute of the Young Women's Christian Association does work with the Mexicans through Secretaries who speak Spanish and understand Mexican psychology.

In Los Angeles the Institute has two Secretaries who come in touch with some six hundred families and minister to them in many ways; they take the Mexicans to clinics, hospitals and doctors; interpret for them when they have legal difficulties; teach them English or take them to night schools where English is taught. They are in truth—guides, advisors and friends to many Mexicans.

The Los Angeles Institute has five clubs for Mexican girls from twelve years up. Two of these clubs meet at the Institute and the others at schools near the girls' homes. One group of Protestant girls in Los Angeles has joined the association and is planning to organize a Mexican branch of the work.

MISCELLANEOUS

The Seventh Day Adventist church supports the White Memorial Hospital, a splendidly equipped institution located on Boyle avenue. This institution is rendering exceptional service to a large number of Mexicans. The Nazarene church maintains a Mission at 211 Ord street with no social service work. This is also true of the Free Methodist Mission located at 168 Soletto street.

OTHER AGENCIES AT WORK AMONG THE MEXICANS

Many social organizations are endeavoring to ameliorate conditions now existing in the Mexican population. Following is a list of such organizations as recorded by the Social Service Commission of the City of Los Angeles:

SCHOOLS

The public schools located in the Mexican sections maintain day nurseries for the care of the children, serve penny lunches to overcome under-nourishment prevalent among this group, and in quite a few instances playground instructors directing the play of the children after school hours are employed.

The Children's Home Society of California is active in the placing of children who are legally relinquished to the Society. The constitution of this society requires that all members must be members of the Protestant Evangelical churches.

The King's Daughters' Day Nursery, 132 N. Clarence St., ministers almost entirely to Mexican children and is doing excellent work.

The Children's Hospital at 4616 Sunset Blvd. serves a large number of Mexican children patients—boys under 12 years of age and girls under 14 years of age are admitted. Charges are made according to the ability of the patients to pay, although free treatment is given where necessary.

The Los Angeles Tuberculosis Association, 528 Chamber of Commerce Building, is organized for the prevention and eradication of tuberculosis. A large part of its endeavor is devoted to the Mexican section. It gives advice, arranges for sanatorium care, conducts educational campaigns, distributes literature on the subject and maintains clinics and summer camps for children.

CLINICS

Clinics are also maintained at the community Settlement House of Los Angeles, 335 Bauchet St., University of Southern California College of Physicians and Surgeons, The University of California Medical College and the Public School Dispensary at 936 Yale street.

The following settlement and community centers minister in whole or in part to a large group of Mexicans:

Community Settlement House, 335 Bauchet St., Los Angeles Music School Settlement, 252 South Avenue 18, Marvinon House, 326 Omar street.

In addition are the various State, County and Municipal activities as follows:

STATE AND CITY

State Bureau of Immigration and Housing, Industrial Welfare Commission of California,

The County Charities,
The County Hospital,
Juvenile Hall,
Juvenile Protective Association,
City Clinics,
City District Nurseries,
City Employment Bureau,
City Housing Commission,
Los Angeles Federation of Parent-Teachers' Associations.

CATHOLIC

Brownson House, 711 Jackson St.
El Hogar Feliz (includes St. Joseph's Settlement), 1441 N. Main St.
Alpine Street Center, 421 Alpine St.
Guardian Angel Center, 151 N. Clarence St.
Plaza Center, 420 N. Main St.
Mother Cabrini Preventorium, Burbank, Cal.

The work carried on by the Brownson House Settlement under Miss Mary Workman should be especially noticed. This settlement has no prescribed boundary since calls from any part of Los Angeles are answered. There are three whole time workers employed at the Settlement and one part time worker. In addition are fifty volunteers who take charge of specific social activities, such as clubs, classes, libraries, lectures, etc. Two workers are resident at the Settlement, one of them being a trained nurse with experience in district nursing and clinical work. The third paid worker is known as a Field Visitor and has charge of the home work outside of the Settlement. Religious services are held in the Settlement buildings by the priests.

Immigration and Emigration

IMMIGRATION AND EMIGRATION

During the last twenty years nearly 200,000 Mexicans have entered the United States. Real immigration from Mexico began only twelve years ago when 5,000 entered during 1908. There was a steady increase until 1912 when 22,000 were admitted.

STIMULATED IMMIGRATION

It is well to notice that this was not a natural migration but rather "stimulated" in the interests of the railroads. Needing cheap labor for construction work they avoided the contract labor law by sending agents into Mexico to induce the Mexican laborers to come to the border with their families on the promise of good pay and steady work. Thousands responded and when they had walked across the bridge at El Paso a contract was signed on American ground. This made it possible for the railway officials to escape the penalty of the contract labor law. After a few months' work most of these laborers left their jobs for more congenial surroundings in the cities. A poverty problem was thus created, as yet without adequate solution.

Just before this country entered the war congress passed a new immigration law over President Wilson's veto, providing for \$8.00 head tax and a literacy test, which made it necessary for every immigrant to be able to read his own language. These two provisions made it almost impossible to secure the ordinary cheap labor from Mexico.

PEONAGE MENACE

If continued, this method of obtaining labor would soon degenerate into another form of peonage and would give to the Secretary of Labor unwarranted power.

Ex-President Carranza of Mexico is said to have notified the Governors of Northern Mexico that they must prevent the increasing exodus of laborers to the United States, threatening to use the military forces if necessary to retain the workmen greatly needed in their own country.

LABOR CRISIS

After the United States entered the war in face of a labor crisis Secretary Wilson of the Department of Labor suspended the operation of these provisions and also of the contract labor law allowing Mexicans to enter for work on rail-

roads, in mines and agriculture, provided that those who imported them returned all contract laborers to Mexico within a specified time.

As this was strictly a war measure Secretary Wilson after the close of hostilities withdrew the permit and allowed the law to take its course. Immediately pressure was brought to bear upon Congress and the Department of Labor for further suspension, especially to meet the needs of agriculture in Texas, New Mexico, Arizona and California. Congressman Hudspeth of Texas introduced a resolution providing for the importation of contract laborers for the period of one year into Texas, Arizona and New Mexico. An amendment was offered to include California.

Another resolution has been introduced allowing the importation of field laborers from Mexico and Canada for an indefinite time. It is improbable that either of these bills will become a law.

Pending the decision of Congress the Secretary of Labor has extended his former ruling allowing Mexicans to be imported for another year or until March 1st, 1921, for agricultural work.

When the provisions of the new immigration law, notably the \$8.00 head tax and the literacy test are enforced, immigration of Mexicans will be reduced to a very small percentage of the volume of "stimulated immigration" of the past twelve years.

The shortage of Mexican labor resulting from a decreased immigration will have a tendency to raise the pay of the laborers and place them in better positions. This will react on the housing conditions and create a more settled community life. All of this means opportunity for the Church.

Dr. Bartlett in making his report for the Interchurch World Movement on Mexican immigration and emigration states that fewer Mexicans will come to Los Angeles in the future than in the past. He adds that after next March in all probability only those who will come who are able to pass the literacy test, that is to say they will be better educated and have more initiative. Under the present admission of contract laborers from Mexico there is slight net increase. In 1918 there were admitted 17,602 and 25,084 returned. In 1919 there were admitted 28,844 and 17,793 returned, showing a net increase in the two years of only 3,569.

The Mexican and Citizenship

But few Mexicans become citizens of the United States. The Interchurch survey showed that 19% had taken out first papers and that 12% had become naturalized. These figures indicate that the Mexican is not interested in becoming a citizen. There is one fact back of this that should be recognized. The Mexican is living close to his native land. Many anticipate returning to Mexico when conditions become settled, and perhaps have the feeling of the American in Mexico who prefers to retain his American citizenship rather than become a citizen of Mexico. Dr. Emory Sargent Bogardus* in his splendid analysis of the Americanization problem asks:

"What is the United States doing to develop in him (the Mexican) a love for our country?" "The question is equally vital," he says, "whether he stays with us, or returns to Mexico. Unfortunately, little is being done in an organized way to increase the love of the immigrant Mexican for the United States. To allow him to live in un-American conditions, without doing anything in a large-scale way for his welfare will not make a good American citizen of him, if he stays; and will not increase his respect for the United States, if he returns to Mexico. He is paid wages, but left to become a victim of shiftlessness or of revolutionary and anarchistic tendencies.

"When approached by Americans who are interested in him, not for the labor he can perform, but for the possibilities of development which he possesses, he reveals a longing and an ambition to strive for the higher things of life. Neighborhood school teachers and settlement workers who have really come to understand the Mexicans, speak as a unit in praise of them and of their fine potentialities. A small Mexican girl said to a housing inspector in Los Angeles: 'When people pass by in their autos, we feel ashamed for them to see us living in these old shacks. Can't you make the boss fix them?' This girl who was attending the public school had become acquainted with girls who had better homes than her own, and she was sad, because she could not have the pleasure of inviting her schoolmates to her home.

"Shall the children of Mexican immigrants—children who will grow up to be American citizens—be reared in shacks, without adequate home care, without play space, without protection from habitations infected with tubercle bacilli, without proper nutrition, without being safeguarded from the vices lurking in dark alleys and streets? An Americanization program for Mexican immigrants includes a wholesale extension of the attitude of helpfulness toward and of understanding of them, the establishment of wholesome living conditions for them, and public adoption of the home teacher method of taking constructive American ideas and standards into all their habitations and changing these into places fit for the rearing of American children."

*Essentials of Americanization, University of Southern California Press.

Possible Shift in Mexican Population

It is imperative that the Church ascertain what shifts in the Mexican population may occur in the next five or ten years.

It is quite likely that the Mexicans now situated around the Plaza and in the Macy Street District, will be forced to go to other parts of the city within the next five years.

For a long time the city has planned the erection of a Union Passenger Terminal.

There are three plans presented for the location of this terminal station at the present time. The State Railway Commission has the power to select the site and order the building of the depot. Its engineers have made a careful study of the existing transportation conditions, and have reported in favor of a depot covering the present Plaza and surrounding blocks. The Southern Pacific railroad, however, opposes this location owing to the fact that it has a large investment in its present station at 5th and Central ave. The railroad plans to spend large sums in enlarging its present station, provided the Railway Commission will choose that location for the terminal site. The third plan is suggested by Mr. George Dunlop and plans the erection of the terminal facing 6th St. on the East side of the river.

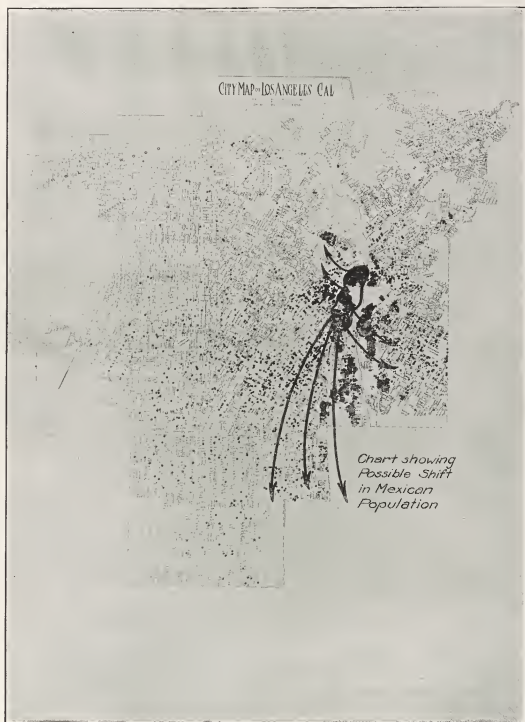
The separate plan for the freight depot will likely go through without opposition since each party has agreed to the State Railway Commission recommendation. The plan is to use the present Santa Fe Freight Depot as the first unit in a large Freight Terminal which will spread over the surrounding blocks. This will also dispossess a large group of Mexicans.

The selection of the Plaza site will affect values in Sonora town and in a few years would cause a complete change in that section, forcing the present dwellers elsewhere. The same change may be predicted of the Macy St. and Vignes St. district, although the process of change would be somewhat slower.

The Southern Pacific railroad, if the Plaza site is adopted, will no doubt appeal the case to the Supreme Court, and possibly delay the actual construction by one or two years, even if they lose the case.

The Southern Pacific site would affect a lesser number of foreign residents than either of the other plans. The Dunlop plan for a site is largely vacant ground, yet it would affect many Mexicans and their families living along the East side of the river south of First St. The Freight Terminal will displace many low rent houses, and make the remaining buildings still more congested.

In all probability the Plaza site will be chosen. This means that between five and ten thousand Mexicans will have to move to other sections of the city. It is thought that a large number will go to the Palo Verde region as indicated in the accompanying map; that a still larger group will cross the river and locate around Stephenson Ave., in what may be called the South Boyle Heights Section. Still another group will seek the new Industrial District just south of the city limits. It will therefore be necessary for the church to look toward the Palo Verde, the Boyle Heights and the South Los Angeles sections for possible fields of community development.



Territorial Allocation

All matters of territorial allocation in Southern California are referred to the District Superintendents' Council, a body in which each denomination is represented and which endeavors to work out a practical comity plan. This body has done splendid work in allotting territory and in reducing duplication.

It would therefore be beyond the scope of the present report to draft a plan of allocation. This matter naturally falls to the Council, and in view of the possible shift of Mexican population, it will be wiser to meet the situation as it arises.

At present the field is very well covered by five large denominations and with the exception of one or two points there is little duplication.

Section 1 is ministered to chiefly by the Methodist Episcopal Church with its Plaza Community Center, Good-will Industries, Bloom Street project and the contemplated model village at Palo Verde. In this section, however, the Baptist Church has located the Bauchet Street International Mission.

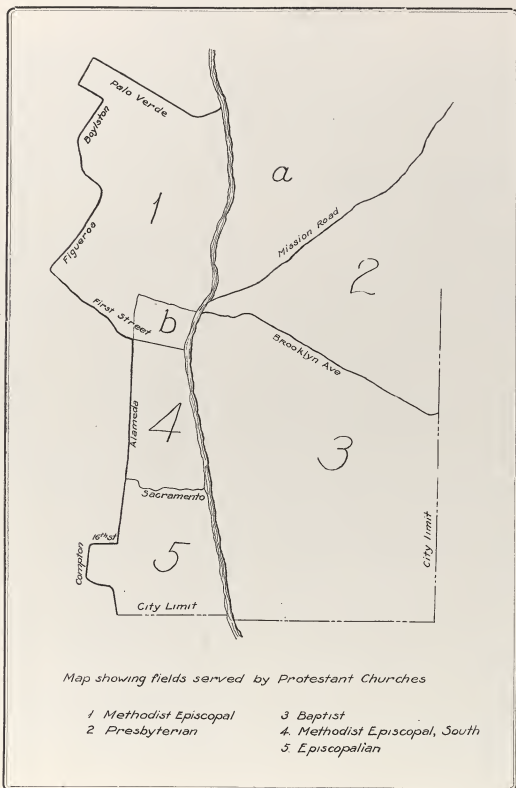
Section 2 is the Presbyterian field, with its present plant at 1039 Macy St. This church plans a new plant at Bridge and Echandia Streets. In addition is the Forsyth Memorial School.

Section 3 is the Baptist responsibility including the present plant on Anderson St. and the Garnet Street Mission. The Baptists will soon erect a new plant at Anderson Street and another at Garnet Street.

Section 4 is served by the Methodist Episcopal Church South with the Homer Toberman Mission. This church likewise proposes new buildings in this section.

Section 5 is cared for by the Episcopal Church with its Neighborhood House. The Methodist Episcopal Church South is conducting a Mission in the Staunton Avenue Courts within this section, but with an understanding with the Neighborhood House.

The territory marked "a" has a large number of Mexicans though primarily it is an Italian section. The Baptist Church through its Cosmopolitan Mission is serving this territory. Section marked "b" inside the Methodist section, is served by the Brownson House, a Catholic Settlement, doing exceptional community work.



Conclusion

Reports coming from the Immigration Officers in Arizona indicate that large numbers of Mexicans are crossing the Border at the present time. The numbers are estimated as in excess of 100,000.

This will not alter the findings of the Los Angeles City Survey except to make the development of thorough-going community centers in the Mexican centers more imperative.

The Mexican population in Los Angeles may be somewhat increased by this group though the immigration figures show that most Mexicans are remaining in Arizona or going to Texas and New Mexico.

It was the original intention of this report to make a definite statement of the number of buildings contemplated, the cost of the buildings and the staff required to maintain the work. On account of the possible shift in Mexican population and the erection of the new passenger terminal in all probability at the Plaza, it has been deemed unwise to attempt such a statement in view of the fact that definite plans cannot be made for several of the projects until the location of the terminal is definitely decided upon and the shift in the population begins. The following, however, is a brief statement of the advance work as contemplated by the various denominations:

The Baptist Church plans the erection of a new building on Anderson Street which will cost approximately \$40,000.00 including the lot. This is to become the center of the Baptist work among the Mexicans and as stated in another part of the report, includes activities, such as the training of Mexican ministers and missionaries, educational and industrial work with special instruction for young mothers in home economics. Further advance work is proposed at No. 2330 Garnet Street and the buildings will cost approximately \$20,000.00. The usual activities of a Christian center will be developed in this field.

The advance work planned by the Methodist Episcopal Church includes the erection of a large community center in the neighborhood of the Plaza together with a small center in the Bloom Street region and another center in the Palo Verde section. Approximately \$200,000.00 will be spent in these projects.

The Presbyterian Church will erect a large church plant at Bridge and Echandia Streets. This plant will cost approximately \$75,000.00 and will be a thorough-going social center as well as the headquarters for all religious work of the Presbyterians among the Mexicans.

The Methodist Episcopal South contemplates the erection of a \$35,000.00 plant somewhere in the section now served by this church.

It has been felt by the social workers of the city of Los Angeles that the Protestant churches should have a home built to which Protestant wards of the Juvenile Court can be sent. At the present time with no such home, the Court has real difficulty in taking care of its wards. It has been further suggested that an orphanage should be built to take care of the Mexican orphans. The estimated cost of the two buildings is about \$100,000.00. No church is planning the erection of these buildings and it has been thought that the denominations working together might possibly take care of these projects.

The Mexican situation in the city of Los Angeles calls upon the organized forces of Christianity to build up a work of such a nature that the community life will be Christianized, the individual Mexican brought in touch with the ideals of America and Christianity, so that this group of representatives from a neighboring republic may become a force in the interest of righteousness both in the United States and in Mexico.

